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treatment that should be followed in dealing with any part of that large and important field where law and economics overlap. All important American material upon each topic is carefully collected and analyzed, the principal arguments being represented by adequate extracts from original sources, and the author's summaries are convincing and notably free from dogmatism or impatience. Not only are court decisions made use of, but also the wealth of matter not readily accessible in the proceedings of public service commissions, the reports of special investigators and committees (usually of municipalities), and articles by experts in engineering and accounting journals. Some of the more important topics fully considered are: purposes and standards of valuation, valuation of land and of donated property, overhead charges, depreciation, going concern and franchise values, and rate of return. There is a full classified bibliography and index. The book should be indispensable to all who would deal intelligently with the problems it discusses.

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*Socialism from the Christian Standpoint.* By FATHER BERNARD VAUGHAN, S.J. New York: Macmillan, 1912. 8vo, pp. 389. \$1.50 net.

The distinguished ecclesiastic discusses in these lectures the relations of socialism to the Papacy, the state, the individual, the family, religion, Christian socialism, ownership of property, and social reformation. The account of socialism as a politico-economic doctrine and program is a minor part of the discussion; the outline of conservative methods of improvement is a brief sketch which simply indicates the main lines of social legislation and semi-philanthropic "welfare work" of employers. The main interest of the book lies in the fact that it reveals in vivid colors and strong lights the irreconcilable conflict between socialism as a party and the ancient church. The modern revolt against ecclesiastical dogmatism and determination to dominate secular life by authority has reached in socialism its most acute expression, and compromise is impossible. The argument of this book makes its principal appeal to all those, Catholic and Protestant alike, who identify Christianity with ecclesiastical authority. Men of this type—and many of them are distinguished for high character and noble aims—are committed to a view of life which is absolutely opposed to that of the leading socialists; but a view which is also at war with all men who think in the terms of evolution and

modern science. It may be true that conspicuous socialists have attacked the ancient ecclesiastical claims with less delicacy and more rudeness than others, but they are supported by modernism in all camps.

Therefore it becomes necessary to distinguish between the politico-economic doctrine of socialism and the anti-theological tendencies which most socialists share with the children of the Renaissance of all schools. The eloquent author has brief glimpses of this fact, as when he says (p. 178): "John Spargo may be right in telling us that socialism will fit in with the new Christianity, with the Christianity of the evolutionist and the modernist." That which Father Vaughan refuses to admit is progress in theology and acceptance of any of the fundamental working hypotheses of modern science; but this has no meaning to a religious man who is also a modernist. The economic teaching can be and should be considered on its merits, and the metaphysical notions of some of its advocates should be dealt with apart and by another class of specialists. It is confusion to try to lump all together.

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*The Worker and His Country.* By FABIAN WARE. London: Edward Arnold; New York: Longmans, Green & Co., 1912. 8vo, pp. xi+288. \$1.40 net.

The author first pictures as it appears to him, the failure of representative government to accomplish what has been hoped for from it by the proletariat. The hardship and suffering of the workmen in England, the very home of parliamentary government, is graphically depicted. The situation, it is held, is portentous. "Mankind is passing through a stage in its history for which the past offers no parallel and little guidance" (p. 10). "Man is learning, in the confusion of the rival systems [science and philosophy], to mistrust the guidance of the intellect and that weathercock reason, and to rely more and more on his instinct" (p. 11). "There has been a reversion or a revolution to the spiritual equality of Christian teaching, often, it is true, in disassociation from its altruism and its dependence on divine sanction" (p. 12). "To many it will indeed seem that [England] is gathering herself together for a leap into the unknown future to which revolutionary ideals beckon the oppressed" (p. 14).

The next step beyond the nation in the evolution of the association of mankind would be internationalism. "Representative government which has resulted from the abortive attempt to achieve democracy only represents a stage, an experiment, a groping to find the human order toward which mankind has been given an overpowering impetus in the last century and a quarter"